known him for years. Personal friends. My conversation with him on the subject of his General affairs. Asked if I had talked to anyone about the subject since Mr. Smith's statement in the telegrams five years ago, and to whom. If anyone had talked to me and whom. Answered yes, but any such conversation was of a confidential nature, and I did not feel at liberty to divulge them. The attitude was criticized strongly by Rev. Spencer, Smith and Bean, but I found no change.

Asked if I had heard of anybody claiming that people would "get in" on. I said I knew I could go out on the thread and find two hundred people who would claim that. Who are they? He said generally. Why should they claim it? Because it is generally understood that many would "get in" on the brethren. Meaning that and that being true, the people think the opportunity is still open.

Do you think so? Yes, I have an idea it is.

Thursday, July 22, 09.

Was invited to attend a meeting with Rev. Spencer M. Smith, in the Temple, at 7:30. I arrived about 6 P.M. when I was invited into the Apostles' room, when an excommunication was being held by Rev. Smith and the following members of the Governing Body: Edward L. Smith, Hiram B. Grant, James E. Beards, Agnes C. Whitney, David W. Bickley, Pres. Richards, and Hiram W. Sorensen. Object of excommunication, to get information regarding the practice of Church "bumping" since the discontinuance thereof by the Church, also to urge those who are now forming the practice, against it.

Was grilled too hence by the brethren and declared out of harmony by Rev. Grant and Rev. Smith several times. The proceedings were in substance as follows:

Asked if I knew the Rev. A. J. Bingham who had recently entered the fullness of the Church. I had talked to him, and gave him any encouragement or information on that subject, because I have...
understands her affairs better than she.

Had I ever talked of any leading brethren on the subject? Yes with each man as

Our Lord, Gammon (Bro. J.) and

Mrs. Merrill.

Since five years ago? I have talked to

Mrs. Merrill.

How many times? Had the conversation

with him.

What was the nature of them? I cannot tell.

How long has she been in the church for years? I cannot answer (Shane of

Brother). That claim that she be.

Now Mrs. Master, we want you daughters to

join with me in putting this thing

down. If you help, comes to you for

information or encouragement, tell

them it cannot be done. That it is

wrong to deceive and that no

attention otherwise showed has

determined upon the matter with this

in view. Can I name, I cannot do

that. But I suggest if you have

any contradiction to give me, it

should be done that may be promised

with whom I am in favor and

shall endeavor to remain as. My

answer back out grants an unwarranted

What light have you to think but the

same as I have experienced.

Here you ever had any talk on the

subject with Col. Taylor or John

Merrill? Yes! They tell me, not

good faith, more, having the spirit

of their calling, and if you will

ask them I feel sure they will tell

you anything you should know.

That we are advising you. I cannot tell

you.

What time was spent in endeavoring

to show our resolutions in and

answering the question, but I still

remain.

What else could furnish such margin?

Now, I intend to know, but

Col. Smith had the key and could

 authorize them of himself, without

consulting anyone.

Had he done it? I don't know. Has

he ever told you anything on the

subject? That he's for him to decide.

While the authority had to come from

him to either grant or make the

privilege? I see, understand.

Now how could I think such privilege exists?

Signed and dated to say, Col. Smith.
stood by each other, Mr. I do not wish to say. However, I consider Mr. Merrill and Mr. Palmer good men. Mr. Palmer said, "Mr. Taylor and Mr. Conley offered to harmonize themselves with the Church. They admitted that they had been out of harmony, but refused to find themselves right." (Address given among
to be in harmony, but I cannot promise what my future course will be. I came now to the light on the subject.

I have a number of times spoken of opinions that have been questioned by others. I am in the same position, while others are not, and ready in a moment to be in harmony. I knew that these brethren had advanced their fortunes.

Bro. Dyer contended that it was a law of the Lord, while it was not seeming to practice polygamy formally. He was against it. He was agitated emotionally. But I gave reasons in the statement that this was not the case. It was not the result of the law, but of man's legal people. And that being the case, the morality of the thing was not different from the law. I said, I may be a lawbreaker, but as Bro. Smith. Bro. Snow said, no.
If it were authorized, a man may say: We have given our fidelity against it, and it goes to show a chance to talk about me. I answered that no matter what we did or did not do, they would talk about me if we did right and one of the brethren (Mr. J. P. Hunting) said if the House had been returned to the Senate, there would be no talk about me. I asked if it were such a fact that in the beginning the People did not proclaim. He answered that the principle was not being practiced while the Senate was entering it. Yes, but the condition was different then than now. He said it was not meant for the Church then; and he meant said it never was meant for the Church but was an individual matter. Specifications of the principle, as in early days with the establishment of Joseph Smith, it never did have a man put up for such, notwithstanding the laws creating factions. Mean the situation I now treated...
After all we said and done, we want to sustain our brethren and recognize them before the Saints. I want to be humble and full of charity and do this, as part of my future in heaven. I had an abiding faith in the eternal justice of things and would rather suffer many things to sorrow, and learn, than to be forced to humble self and eat turnips.

I had a definite testimony of the righteousness and correctness of the principles of Thaddeus Mason, and I am prepared to lay my life down for it if necessary. I cannot understand the attitude of some of my brethren, but am willing to hear all for the good of the Saints. I seek to do an humble service in the hands of our God in doing good.
<table>
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<tr>
<th>Date</th>
<th>Event</th>
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<tr>
<td>Oct 2, 1911</td>
<td>Arrived in Denver, attended a dinner party given by Mr. Chapin.</td>
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<td>Spent evening with friends and acquaintances.</td>
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<td>Oct 3, 1911</td>
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<td>Left for Chicago.</td>
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<td></td>
<td>Attended a banquet given by Mr. Chapell.</td>
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<tr>
<td></td>
<td>Left for Chicago.</td>
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<tr>
<td></td>
<td>Met with friends and acquaintances.</td>
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<td></td>
<td>Enjoyed a pleasant evening.</td>
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Accident Wooduff. I told him I had done nothing except to communicate with the Council or satisfaction of the members of the Foursome. He said I had no right to take counsel from members of the Foursome, but that I should have gone to the President of the Church. I told him I supposed the President would do nothing. At least a majority of the Foursome would not act in harmony with the desires of the Foursome Assembly. Still I heard of the member of the Assembly of the Church. (A man dead) justify his position in entering the relation. He said yes, Mr. Cannon did bring reproach upon the Church in letting Mr. Cannon get into it. He was responsible for

Feb. 16, 1914. 295

Called on Mrs. Francis M.

Foyman to explain my attitude on the matter of new polygamous marriages being entered into contrary to the wishes of the Church Authorities being accused by Bishop of encouraging such marriages and attempting myself to assist in them. I freely but respectfully denied the charge. No accused one of associating with Hon. Thomas and Francis A. Kelch in defying the Authorities. I denied the charge stating I had no criticism to offer against them both, and I had not been in association with them in the manner of the former named.

Mrs. Foyman maintained that it was a sin to enter into the relation even the Manifesto...
I expressed my desire to be in harmony with the church as far as I could. That the Lord had blessed me with a large family for which I was grateful, but that I had not been encouraging recent plural marriages.

He closed by advising me to resign my position in the High Council of Saints Stake. He said you are a good man, active and much needed, but you have led your people and it is better to resign and not let the people and you as a target. He said of course you don't have to resign, but I advise you to resign to lessen matters or something necessário and quietly drop out.

Abraham act. Abraham did not need the girl. He had a large family, and he destroyed his rectitude in the church. But men as he, Rev. G. Abbot, Merrill, Farnell, Conley, Woodruff, and Taylor, he said, had led reform in the church and had done wrong. The nations have been invited to trouble us. Our religious men honestly tried to restore enough truth, without wittingly violating our pledges. He said, "If sincere men shall not want to go back beyond his administration, and I think he has all he can take care of in his own administration," he leading men to think they refused to Pres. Smith's complying in the current marriage entanglement.
I went to my first leader and related the circumstance in full. They advised me not to resign.

Later I was informed that certain high officials in this church had accused me of recently proposing to a certain young lady (naming her). I replied in astonishment that I was not even acquainted with the lady, and never met her that I knew of. I demanded to be confronted by my accusers who were Rev. J. Green and Bishop O.P. Miller. I was promised a meeting would be arranged. Later the brother hearing the matter in charge, told me the above persons didn't care to meet me, but that was all.
Not present or present, but in any third to the enemy of righteousness.

The manifest has actually proclaimed that a certain percent of women must not marry (since women may not lose their choice if it happen to fall upon a married man). The rule was initiated by men whose passions would not be injured by such a rule, they all being permitted to have a wife, but I maintain, however such a rule be adopted by the women, resulting in the enforced bachelorhood of a large number of men, would rebel and resist the act. Marriage is an eternal principle. Every human being

But if nobody will administer this act, in the Temple of the Lord, I believe other means may be resorted to by those women whose desire is to raise up a righteous seed.

I believe God intended that every woman should have the opportunity of becoming a mother, and if her soul desired it, the means would be justified. Since the Church has the only existence of a man, not predestined to be a relict, discontinued the obligations of its members to practice the principle, it now remains for each individual to follow his personal convictions in the matter, and that the Church should remain neutral and
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The sin in marriage is the foundation of offspring, I believe in children. It does matter so much just how they came or whether that they do come and they come then righteous, virtuous and active.

I can look at marriage in no other way now. If the future changes me, why I will change.

I support and sustain my husband, and feel from the People and Nation a price of God, but I do not recognize in the Government of the Apostles new or authority to the hand of me or consent me contrary to the wishes of my State

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forcing the moral and physical qualifications, may marry. Rule of church or statute to the contrary notwithstanding. It is as

heard how desirous to marry and find a mate. When that desire is stifled, the soul is in danger. God go that desire will not become

it another, because a

fruits of men, already

beared up with woes, decide of political reasons, that

the practice shall cease.

I will take my chance for

an eternal heritage with my Heavenly Father, as a believer in marriage with the

monogamous or polygamous. Let others believe and act as they will.

I am for "contrarian" and "prophetic."

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